ANNALS

OF THE

Riſe, Progreſs, and Perſecutions,

Of the FAMOUS

REFORMED CHURCHES

IN

FRANCE:

WHICH ARE

At this Day groaning under the cruel Bondage of POPISH TYRANNY;

WITH AN

ADDRESS,

Calculated to excite Chriſtian Sympathy, and Charity towards the Perſecuted, and a religious Concern in BRITISH PROTESTANTS to improve the unſpeakable Privileges they enjoy.

——*Your Faith, and Patience, in all your Perſecutions, and Tribulations that ye endure. Which is a manifeſt Token of the righteous Judgment of GOD* (that there is a Day when he will Judge the World in Righteouſneſs) *that ye may be counted worthy of the Kingdom of GOD, for which ye alſo ſuffer: Seeing it is a righteous Thing with GOD to recompenſe Tribulation to them that trouble you; and to you who are troubled,* reſt, *&c.*

2 Theſſ. i. 4. ad fin.

The venerable Councils of the Reformed Churches in *France*, uſed a Seal with this Device, *A Bramble-buſh in a flaming Fire, the ſacred Name JEHOVAH engraven in it's Center, and this Motto,* Comburo non conſumor, *in it's Circumference,* I burn but am not conſumed.——

Cœlum non Animum mutant, qui Papæ ſerviunt.

Recommended to the Conſideration of YOUNG PERSONS.

The SECOND EDITION, greatly enlarged, and the Hiſtory continued to this Time.

LONDON:

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THE

PREFACE.

THE glorious Goſpel of the bleſſed Redeemer inſpires ſuch a Spirit of Good-will towards all Men, and Bowels of Mercy towards Brethren in Chriſt, ſuffering for his Sake; that it may well fill with Wonder to conſider, how inſenſible we have been of the unſpeakable Tribulations of the Gallican Reformed Churches, though they have laſted ſo many years. An eminent divine, not long ſince removed from our World, ſays in a Letter relating to this Subject, "I remember my Faults this Day. I "have read and heard a great Deal of the Sufferings of our "Proteſtant Brethren in France. I have converſed with "thoſe who ſaw their Aſſemblies diſſolved, and their Tem-"ples ruined, their dead Bodies torn out of the Graves, and "given to the Fowls of the Air; I have read the Letters of "their Paſtors, and thoſe of their Martyrs, and the incom-"parable Diſcourſes of Superville and Saurin, which ſo "pathetically repreſent their Sufferings.——And yet, alas! "I have in a great Meaſure forgotten the Afflictions of "JOSEPH. Now and then I put up a tranſient Prayer "for them, telling their ſad Sorrows with a few Tears, &c."

Shall not we call our Faults to Remembrance this Day, who have never ſhed a Tear? Perhaps never concerned ourſelves at all for them, that they might obtain Mercy of the Lord, to be faithful unto Death, *that thoſe (O how many!) who have fallen* might riſe again, that the Needy may not always be forgotten, nor the Expectation of the Poor periſh for ever. *Our Inſenſibility of their Miſeries muſt have been provoking to the compaſſionate Head of the Church, at the ſame Time that it has prevented our taking Warning to turn from our* Worldlineſs, *our* Indevotion *and* Senſuality. *Nay are we not, not only hardened againſt our Brethren's Sorrows, but even the* Fear *of the Lord, and his righteous Diſpleaſure? It is but reviewing the paſtoral Letters of the Biſhops of* London *in* 1745, *and* 1749-50. *and as we ſhall be reminded of the awful Judgements with which we were threatened (are they not almoſt forgotten?) ſo ſhall we ſee the meritorious Cauſes of them, our ſpreading monſtrous Crimes; are theſe yet forſaken?——Amidſt all the ſad Preſages of approaching Miſery to our beloved native Land, there are ſome brightning Beams which ſuch as are not ſwallowed up with Fears, muſt thankfully own as the Gift of Heaven; That the Legiſlature has exerted itſelf againſt Perjury, making it Death (O when ſhall all impracticable and unneceſſary Oaths ceaſe to be required! till then a heavy Load of Guilt muſt lie upon the Nation) againſt Prophaneneſs alſo, and boundleſs Diverſions, &c. Many Magiſtrates, and others, exert themſelves vigorouſly to reſtrain lewdneſs, ſabbath-breaking, and profaneneſs, and now appears, bleſſed be God! a Sympathy in many Breaſts for* bleeding Zion: *French Proteſtants are come into Remembrance, who ſuffer for the Name of the* Lord Jesus, *inſomuch that there is a Dawn of Hope to which we may apply the Words,* Pſal. cii. 13, 14. Thou ſhalt ariſe and have Mercy upon *Zion:* For the Time to favour her, yea the ſet Time is come: For thy Servants take Pleaſure in her Stones, and favour the Duſt thereof. *The pious and learned Divine, whoſe Compaſſion is ſhewn in the above Quotation, was deſirous to engage many Thouſands of our* Britiſh Iſrael, *to keep a ſolemn Day of Humiliation before the Lord for our Brethren in Bonds, and as a ſuitable preparatory Work, encouraged*

the

the publiſhing the following Annals, *which (excepting the Additions) were in his Hands in the Month of* June 1751, *had his pious Wiſhes and Deſire, that they might be made publick. They are laid at the Redeemer's Feet for his Benediction, that thereby producing the ſincereſt Repentance in us, our enjoyed Privileges may be improved and preſerved; and being led moſt fervently to pray for them, an Anſwer may be granted to the Glory of God and the Redeemer, the Comfort of their and our Hearts, and Eſtabliſhment in every good Word and Work.*

It is indeed a moſt awful Diſpenſation that has laid ſuch flouriſhing Churches ſo long deſolate; let us hear what one of their moſt renowned Paſtors thought, and ſaid on this Subject: "*His Thoughts of this ſtupendous Providence were* "*awful and exceeding ſubmiſſive to the divine Will. He* "*moſt humbly adored its great Depths, and told us alſo* "*that we ſhould take Heed of diving too far into them.* "*That the beſt Uſe we could make of it, was to become* "more holy and reformed *by this Judgment, to poſſeſs* "*our Souls in Patience, and to wait quietly for* God's *gra-*"*cious Appearance for us: When he will ariſe and plead* "*our moſt righteous Cauſe, with our moſt unrighteous Adver-*"*ſaries* *." *It muſt not be concealed, that for ſome Time before the dreadful Overthrow, the Churches were greatly fallen from their primitive Purity, if not in Doctrine, yet in Practice. The laſt Synod before the Revocation was deeply ſenſible of it, and aware of the deſerved Judgments of God, and therefore, endeavouring to provide in the beſt Manner for Reformation, appointed a ſolemn Faſt-day to be obſerved in all the Churches, ſtrongly exhorted to the Sanctification of the Lord's-Day, to keep out of Company, &c. Deputed from their Body, Miniſters and Elders to viſit the Univerſities of* Saumur, Montauban, Niſmes, *and* Die, *and appointed yearly Viſitations, to attempt a Reformation among the Students, of whom Complaints had been made by the Deputies of all the Provinces, with one common Voice, that great Corruptions had crept in among the Students in Divinity eſpecially. The Act for the national Faſt, and the Speech made by* Monſieur Guitton *in the Univerſity of* Saumur (*both to*

* *Quick*'s Icones Sacræ Gallicanæ, MSS. Life of Mr. *Claude*, Vol. II.

be

be ſeen in Synodicon *in* Gall. Reform. Vol. II. p. 579, 80, 83, 84, 85.) *ſhew the Corruption of the Times, and the pious Care, and holy Fear of the Paſtors; yet the learned and well-informed Mr.* John Quick *obſerves, that about the year* 1685, "*The many and crying Sins of the Proteſtants in* "France, *provoked the pure Eyes of* God's *Holineſs to ſo* "*great Jealouſy againſt them, that he let in upon them a* "*Deluge of Wrath, and Vengeance, which in one Day did ut-*"*terly ſweep away all their religious Aſſemblies, baniſhed their* "*Paſtors out of the Kingdom, demoliſhed their Temples, and* "*hath expoſed them to infinite, and unparalleled Sufferings,* "*Maſſacres, and Deſolations. Now the Ways of* Zion *do* "*mourn, &c.*" * O Britain *conſider* theſe Things, in this thy Day, before the Things of thy Peace are for-ever hid from thine Eyes!

Haſt Thou no Heart? or is it turn'd to Steel?
Shall neither Love nor Terror make Thee feel,
Till Annals of thy Doom, Thy Guilt reveal?

* Icones Sacræ Gallicanæ, MSS. Vol. II. Life of Mr. *Brouſſon*, Miniſter and Martyr, broken on the Wheel in *Nov.* 1698. (A Life and Death that deſerves to be written in Letters of Gold.) As ſeveral References are made to this MSS. it may be proper to obſerve, that it is a Work that the Reverend Mr. *Quick* had prepared for the Preſs, but had not a competent Subſcription for encouraging the Deſign. It is in three Volumes Folio, and contains the Lives of fifty of the moſt eminent Paſtors and Profeſſors of the Reformed Churches in *France* ſince the Reformation. The third Volume, intitled Icones Sacræ Anglicanæ, contains the Lives of twenty eminent *Engliſh* Divines.—A larger Account of this Work may be read in Dr. *Calamy*'s Abridgement, &c. Vol. III. p. 334, 335. who there ſays, the old Duke of *Bedford* was ſo well pleaſed with it, that he had reſolved to ſee it publiſhed, though at his own Charge: But he was prevented by Death.——If this Work ſhould be buried in Oblivion, it would be a Loſs, not only to French Proteſtants, but Proteſtants in general, and deprive the Learned World of a great Treaſure. Such as deſire to ſee the Hiſtory to which the *Annals* relate, at large in the *French* Language, may conſult *M. De Thou, De Beze, D'Avila, De Caſtelnau, D'Aubigné, Monluc, Mezeray, Benoit*, &c. The added Hiſtory of Facts from *June* 1752, to 1753. is from the beſt Information that could be procured.

February 4, 1753.

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Dear SIR,

THE Annals which were put into your Hands in Manuſcript, many Months ago, for your Peruſal and Judgment, are now preſented you in Print: The Delay has ſerved this good End, that exacter Information has been gained of the State of Things with our dear perſecuted Brethren, the Proteſtants of *France*, from the Year 1746, to this Time. I ſhall not detain you by a long Introduction, but wiſh, and pray, that what raiſed in your Breaſt the tendereſt Concern for the afflicted Servants of Chriſt, may do the like in the Breaſts of all that read it; and that God would pour out his Spirit upon all Fleſh; and that we, in theſe Iſles in particular, may render unto the Lord according to the Mercies we have, and do yet daily receive.

I remain affectionately *Yours*, &c.

Oct. 21. 1752.

ALL

A. D. 1100.

ALL *Europe* was over-run with Idolatry, excepting the Inhabitants of *Piedmont*, who enjoyed the Purity of the Goſpel in the darkeſt Times, and from the Days of the Apoſtles (*a*). In the twelfth Century the Whole of Religion was placed in Penances, Maſſes, Legacies to redeem Souls from Purgatory, and Pilgrimages, (eſpecially to the holy Sepulchre at *Jeruſalem*) in Cruſade's againſt the *Turks*, and thoſe who lived according to the Purity of the Goſpel (*b*).

1124.

"The Light of Reformation was brought from the Vallies of "*Piedmont* into *France*, by the zealous Preaching of *Bruys*, *Henry* "and *Arnold*, who each of them ſuffered Martyrdom for the Truth "of the Doctrine advanced by them." (*Hiſtorical Regiſter.*) *Peter Bruys* preached for many Years at *Thouloufe* againſt the *Popiſh* Maſs, Prayers for the Dead, and other Doctrines of *Rome*, contrary to the holy Scriptures; for which he was perſecuted, and burnt to Death (in *S. Ægidii* urbe) at St. *Gille's*. His Diſciple *Henricus Monachus* promoted the Reformation with yet greater Zeal, and ſpread the Truths of the Goſpel far and wide in *France*, about the Year 1147. Vid. *Hofmanni Lexic.*

1160.

Yet the firſt moſt remarkable Spread of Reformation in *France* was by *Peter Waldus*, or *Waldo*, a rich Merchant of *Lions* (a City of the greateſt Traffick in *France*, extremely populous, and not far diſtant from the Vallies) who, leaving off all other Buſineſs, conſecrated himſelf, and his great Poſſeſſions, to ſpread by Inſtruction the Knowledge of the Goſpel; and; having procured a Tranſlation thereof into the vulgar Tongue, he became a Preacher of it, with great Succeſs. A bitter Perſecution was raiſed againſt him and his Followers, and hereupon they diſperſed themſelves into the neighbouring Countries of *Languedoc* and *Provence*, and likeways into *Picardy* (*c*).

1198.

The reformed in *France* became numerous (thro' *Languedoc*, *Provence*, *Dauphiny* and *Arragon* eſpecially) and were protected by *Raymond* Count of *Thouloufe*, the Counts of *Beziers* and *Carcaſſon*, *&c.* whereupon Pope *Innocent* III. excited Princes and People to exterminate them, publiſhed a Cruſade with plenary Remiſſion of Sins to all who would go to this holy War. Five hundred thouſand (ſays *Mezeray*, Vol. II. p. 219.) combined hereupon,

(*a*) Vid. *Moreland's* Hiſt. of the Evangelical Churches, Book I. c. 3. (*b*) Vid. *Lecenus* on the Revelation, p. 179,=183. (*c*) Vid. Hiſtorical Regiſter, *Quick's* Synodicon in Gallia Reformata, Vol. I. p. i. *Fox's* Acts and Monuments, Vol. I.

upon, and took *Beziers*, put above 60,000 to the Sword, and during the War (according to *Hiſtorical Regiſter*) deſtroyed 500,000. They proceeded with great Cruelty, till they had ruined Count *Thoulouſe*, and given his Dominions, as a Reward, to *Montfort*, General of the Cruſade *(d)*.

1210.

Twenty-four Perſons ſuffered for the Reformation at *Paris*; and in that Year 400 were martyred under the Name of *Heretics*. Prince *Armericus* was hanged, and the Lady of *Caſtile* ſtoned to Death *(e)*.

1374.

[*John Wickliff* about this Time publickly maintained ſeveral material Propoſitions in the Univerſity of *Oxford*, (where he was Divinity Profeſſor) againſt the Church of *Rome*, having received Light from the *French* Reformers. He had many Followers; but a furious Perſecution was raiſed by the Clergy, under the Reigns of *Henry* IV. and V.—From *Wickliff*, *John Huſs*, and *Jerom* of *Prague* ſcattered the good Seed of Reformation in *Bohemia*, for which they ſuffered Martyrdom, where it ſpread glorioufly, and is not yet extirpated] *(f)*.

1390.

"In the Province of *Narbone* 140 choſe rather to ſuffer whatſo-
"ever grievous Puniſhment by Fire, than to receive the Decre-
"tals of the *Romiſh* Church, contrary to the Truth of the Go-
"ſpel." *(g)*.

1523.

Notwithſtanding the many Cruelties exerciſed againſt the reformed in *France*, the Truth of the Goſpel ſo ſpread, that about this Time the City of *Meaux*, but 30 Miles diſtant from *Paris*, was brought off from the Worſhip of Saints and Images; and here was the firſt *Gallican* reformed Church. The Biſhop of *Meaux* imployed the learned *James Faber* in this Work; and *Margaret* Queen of *Navarr*, Siſter to *Francis* I. then King of *France*, had embraced the Reformation, and was a great Friend to *James Faber*, and an Aſylum and Sanctuary to all the perſecuted *(h)*.

[About this Time *Luther* (*anno* 1517) began the Reformation in *Germany*, (for Martyrs in *Germany*, Vid. *Fox*'s Table in Acts and Monuments, Vol. II. p. 94—104.) *Zinglius* did the ſame in *Switzerland*, and the reformed Religion was received at *Zurich*, (a chief Canton;) and in the *Low-Countries* it ſpread greatly, particularly after Printing came in; and the Arch-Duke *Charles*,

(d) Vid *Quick*'s Syn. Vol. I. p. 4. *Leeuman* on the Revelation, p. 184, 185. (e) Vid. Acts and Monuments abridged, p. 269. (f) Acts and Monuments abridged, p. 269, & ſeq. *Echard*'s Hiſt. of *England*, Vol. I. p. 380. (g) Acts and Monuments, ut ſup. (h) *Quick*'s Icones Sacræ Gallicanæ, Vol. I. *James Faber*'s Life,—MSS.

Heir of thoſe Provinces, had a Bible preſented to him at his Baptiſm, with this Inſcription, *Search the Scriptures (i).*

1535.

The Reformation was ſo far eſtabliſhed in *England*, that the Pope's Supremacy was rejected, Monaſteries were ſuppreſſed, and in 1536, Orders were given by *Henry* VIII. that the Bible ſhould be tranſlated into *Engliſh*, which was ſpeedily done, and printed at *Paris* three Years after. *Burnet*'s Hiſt. Reform. Vol. I. B. III. p. 195, 196, 249.]

1548.

The whole Kingdom of *France* was by this Time greatly enlightned; many of the moſt eminent Counſellors, and illuſtrious Senators of the Parliament of *Paris* openly profeſſed the Reformation in the Preſence of King *Henry* II. tho' at the Loſs of Honour, Eſtate and Life. Some Perſons dared eſpouſe the Cauſe who were of royal Blood, and it ſpread glorioufly, tho' with great Slaughter of the Saints. *Clement Marot* a Courtier, and great Wit, was adviſed by *Vatablus*, regius Profeſſor of the Hebrew Tongue in the Univerſity of *Paris*, to conſecrate his Muſe unto GOD; whereupon he tranſlated fifty Pſalms of *David* into French Meter, and the learned *Beza* the other hundred with the Scripture Sonnets. *Lewis Gaudimel*, a moſt ſkilful Maſter of Muſick (another *Aſaph*) ſet thoſe ſweet and melodious Tunes to which thoſe Pſalms are ſung to this Day. They met with great Acceptance, were ſung in the *Louvre* (a royal Palace in *Paris* where the Court was kept) as well as the *Pres des Clerks*, by Ladies, Princes, and even by King *Henry* II. himſelf. This ſacred Practice contributed greatly to the Downfal of Popery, and Propagation of the Goſpel. The popiſh Clergy raged, and the Cardinal of *Lorrain* got the Odes of *Horace*, and the filthy and obſcene Poems of *Tibullus* and *Catullus* to be turned into French, and ſung at Court as a Means to baniſh the ſinging of the abovementioned Pſalms. The Bible was tranſlated into *French* by *Olivetan*, a Miniſter in *Piedmont*, *Calvin*'s Uncle; and *Calvin* was about this Time an eminent Inſtrument in advancing the bleſſed Work *(k)*. In the Year 1532, being about twenty-three Years of Age, he ſtudied Law at the City of *Orleans*, and greatly increaſed the Reformation, as afterward at *Bourges*, next at *Paris*, and being obliged to retire from thence, he ſpread the Goſpel in *Saintonge*, and in *Poitou*, but was forced by Perſecution to leave the Kingdom. Vid. *Laval*'s Hiſt. Reform. *Fr.* Vol. I. p. 24. *et ſeq.*

1549.

The *French* King, *Henry* II. publiſhed an Edict, by which he declared

(*i*) Vid. *Sleidan*'s Hiſt. of the Reformation, *Brandt*'s Hiſt. of the Reformation in the *Low-Countries* Vol. I. p. 35. (*k*) *Quick*'s Syn. Vol. I. p. 45. *De Serres* Hiſt. of *France*, *Laval*'s Hiſt. of the Reform. in *France*, Vol. I. p. 74. et ſeq.

declared his Will and Pleaſure that his Subjects ſhould perſevere in the Doctrine of the Church of *Rome*, and that Heretics ſhould be baniſhed out of his Dominions. He cauſed many *Lutherans* to be burnt to Death at *Paris*, and was a Spectator of the horrid Scene (*l*). Before Execution the King had a mind to ſee ſome of them, and the Cardinal knowing there were ſome very learned in the Scriptures, leſt the King ſhuld be moved by their Reaſons, cauſed a poor Taylor to be brought before his Majeſty, thinking he would be ſo daunted by the royal Preſence as not to be able to ſpeak a Word; but he was deceived, for the poor Man ſtrengthened from above, gave ſuch an Account of his Religion, anſwering the Queſtions of a Biſhop that every one wondered at him (*m*). They were put to Death with great Inhumanity, being tied to a Pully, and let down little by little into the Fire, and when they began to feel it, were drawn up again, and thus till they were roaſted by Degrees, and expired amidſt the moſt exquiſite Pains. *Laval*, Vol. I. p. 75.

About this Time all *Spain* was diſpoſed to receive the Reformation, but the Truth was overborne by the mercileſs *Inquiſition*. Vid. *Spaniſh* Proteſtant Martyrology in *Geddes* Tracts, and Table of Martyrs, *Fox*'s Acts and Monuments, Vol. II. p. 133. *et ſeq.*

1557.

The Perſecution proceeded very ſharp; about 200 Perſons being aſſembled in the Night-Time in a Houſe at *Paris* to receive the Lord's Supper, the Houſe was aſſaulted; of thoſe that did not eſcape by Flight, ſeven were burnt, and the greater Part of the reſt reſerved for the ſame Puniſhment. But Divine Providence opened a Way for their Deliverance (*n*).

1558.

Notwithſtanding all the bloody Means to hinder the Spread of the Reformation, it increaſed wonderfully. At this Time the Popiſh Churches were drained, and the Proteſtant Societies were filled, and multitudes converted, and edified. The reformed entered into regular Church-Aſſemblies, reſtored primitive Church-Diſcipline, ſet up *catechizing of Youth and grown Perſons, ſo preparing them for the Lord's Table*; and the Churches walked in the Comforts of the Holy Ghoſt, and were multiplied thro' the whole Kingdom, tho' Floods of Wrath were thrown forth, and Satan ſtormed that his Kingdom was thus aſſaulted. The Servants of Chriſt were impriſoned, and condemned to the Flames, or murdered in cold Blood, without any legal Forms of Juſtice (*o*).

(*l*) Eccleſiaſtical Hiſt. of *France*, p. 107. (*m*) Vid. *Fox*'s Acts and Monuments, Vol. II. p. 109, 110. the Hiſtory at large. (*n*) Eccleſiaſtical Hiſt. of *France*, p. 110. (*o*) *Quick*'s Syn. Vol. I. p. 6. and Table of *French* Martyrs burnt to Death, Acts and Monuments, Vol. II. p. 104. et ſeq.

This Year the Proteſtants in *Scotland* delivered their firſt Petition to the Queen Regent for Reformation of Religion, and their Proteſtation in Parliament on the ſame Head; and the next Year *John Knox* arrived from *France*. Vid. *Hiſtory of the Reformation in* Scotland, p. 127, *& ſeq.*

1559.

In Sight of the moſt barbarous Executions, God inſpired the Paſtors of the Churches with Zeal and Courage, to meet in the City of *Paris*, and form the firſt National Synod: Here they compoſed their Confeſſion of Faith, and preſented it to the Hands of King *Francis* II. in Behalf of all the Profeſſors of the reformed Religion in that Kingdom, afterwards to *Charles* IX, at the Conference of *Poiſſy*. After their Confeſſion they formed a Draught of their Church Diſcipline.—"If the Generation which "ſucceeded theſe firſt Reformers had not laxed the Reins, how "happy might it have been? In the Morning of the Reforma"tion they were fair as the Moon, clear as the Sun, and terrible "as an Army with Banners. A national Synod was formida"ble to the moſt daring Sinner. Their Diſcipline duly and pru"dently managed, preſerved the Purity of Doctrine, Worſhip, "and Morals amongſt them. As to Miniſters in the worſt Times, "it was ſtrictly exerciſed upon them. If any proved ſcandalous in "Doctrine or Converſation, they were not ſpared: the Church "and Houſe of God was ſoon rid of them. Their Colloquies and "Synods threw away the unſavory Salt unto the Dunghill, and "it was very rare if the depoſed and ejected Miniſters did not "take up in the Dunghill of the Romiſh Synagogue."—This Year *Anne du Bourgh*, Counſellor in the Parliament of *Paris*, (who diſputed in the King's Preſence in Parliament, *June* the 15th of the Year preceeding, for Reformation, and was then impriſoned) was, on the 20th of *December*, hanged at the *Greve*, and his Body then burnt to Aſhes (*p*).

1561.

About this Year the Reformation was ſo increaſed, that at the City of *Orleans* (one of the moſt noble and ancient Cities of the Kingdom of *France*, and a Biſhop's See) the Church of the Proteſtants conſiſted of 7000 Communicants, and had five Miniſters to officiate (*q*).

1568.

This flouriſhing Church of *Orleans* after five Months daily Expectation of being ſwallowed up, the Enemies having got Poſſeſſion of the City, was on the 15th of *September* broke in upon during Divine Service, and many of them were murdered, and the Church

(*p*) *De Serres* Hiſt. of *France*, p. 734. *Quick*'s Syn. Vol. I. p. 15, 16, 58.
(*q*) *Daniel Touſſain*'s Preface to his Expoſition on the Creed, who was one of the five Paſtors. *Quick*'s Syn, Vol. I. p. 59.

Church burnt to the Ground by the furious blood-thirſty Citizens of the Popiſh Religion. —— During the five Months the five Miniſters deſiſted not from their Duty, God granted holy Reſolution, and they ſaw his Wonders on their Behalf (as one of the five has left on Record, *Daniel Touſſain*) amidſt a thouſand Dangers—— "Many a Time, ſays he, have they ſung, and ſung a-"gain in a goodly Aſſembly, whereof I cannot think without "Tears, the cxxivth Pſalm, *If the Lord had not been on our Side, &c.* which Pſalm the Church of *Orleans* eſteemed as her particular "Pſalm, for the foreſaid Deliverances." Theſe faithful Miniſters were preſerved wonderfully at laſt, ſo that they fell not a Sacrifice to the Rage of the Enemy (*r*).

1569.

The bloody Popiſh Spirit proceeded at *Orleans*, and in the Month of *July*, at Noon-Day, the Papiſts ſet Fire to two Houſes where they had impriſoned above 140 of the Reformed, of all Qualities and Ages, and burned them all quick. Some Months after this 80 more, the moſt Part Citizens, were ſtabbed to Death one after another, on the Morning when it was pretended they ſhould be brought out of Priſon to take their Trials (*s*). *

1571.

In the National Synod of the Reformed, held this Year at *Rochelle*, *Theodore Beza* preſiding, they could count up above two thouſand one hundred and fifty Churches of Proteſtants in *France*, and in many of theſe above ten thouſand Members, in moſt of the Churches two Miniſters, and in ſome five (*t*).

1572.

In this Year was the *moſt execrable Maſſacre* at *Paris*, in which (according to ſome) one hundred thouſand Proteſtants were deſtroyed; and according to *Thuanus*, a Popiſh Hiſtorian, above 30,000; he calls it a *moſt deteſtable Villany*, but obſerves, it was wonderful to ſee how they exulted for Joy at receiving the News at *Rome*. "Many of the principal Proteſtants were invited to "*Paris*, under a *ſolemn Oath of Safety*, to ſolemnize the Mar-"riage of the King of *Navarre* with the *French* King's Siſter, "and ſuddenly on *Auguſt* 24. about Day-break, upon the Toll "of

(*r*) *Daniel Touſſain's* Preface, *ut ſup.* (*s*) *Daniel Touſſain, ut ſup.* (*t*) *Quick's* Syn. Vol. I. p. 59.

* See a parallel Inſtance of this Popiſh Cruelty executed in *Italy*, under the Influence of Pope *Pius* IV. when eighty-eight bleſſed Martyrs in one Day were brought out of Confinement in one Houſe, one by one, and with the ſame Knife were all butchered, Vid. *Fox's* Acts and Monuments, Vol. II. p. 146. in his Table of Italian Martyrs.—[It is ſaid Popery ſpreads in ſome Parts of *Great Britain*; but ſhould not this Evil, though it lies chiefly among the moſt ignorant and mercenary of the People, yet be carefully guarded againſt, and would not taking care, that the *Book of Martyrs* be kept up in all Churches, and read more in Families, be one proper Antidote?]

" of the Bell of the Church of St. *Germain*, the bloody Butchery " began, and from the City of *Paris*, it ſpread almoſt thro' the " whole Kingdom (*u*)."

It was next to a Miracle, that in this general Deſtruction the *Miniſters* were very generally preſerved (by the Care of the glorious Head of the Church) from Slaughter; it was above twenty Years however before the Proteſtants recovered this dreadful Blow, but God raiſed them Deliverers in the Perſons of *Henry* IV. King of *Navarre*, and his Couſin the Prince of *Conde*, firſt Prince of the Blood (*w*).

1581.

There was a Book printed this Year, and dedicated to *Henry* III. intituled, *Le Cabinet du Roy de France*, in which the Writer undertakes to ſhew, that within a few Years there had been at leaſt above two hundred thouſand Proteſtants martyred for the Sake of the Goſpel. He makes his Account thus, " Allow but an " hundred Martyrs to every Church (their Churches were above " two thouſand one hundred and fifty, ten Years before the " printing this Piece, *Le Cabinet*, &c.) and you have the Sum; " and yet it is clear as the Sun at Noon-day, that the Sum is " vaſtly more. For it is a Truth inconteſtable, that there have " been cut off by the Sword and Maſſacres for Religion from " the Church of *Caen* above fifteen Thouſand, or ſixteen Thou- " ſand; from the Church of *Alençon* five Thouſand; from the " Church of *Paris* thirteen Thouſand; from the Church of " *Rheims* twelve Thouſand; from the Church of *Troye* twelve " Thouſand; from the Church of *Sens* nine Thouſand; from " the Church of *Orleans* eight Thouſand; from the Church of " *Angiers* ſeven Thouſand five Hundred; from the Church of " *Poictiers* twelve Thouſand Perſons, &c." See *Le Cabinet du Roy, Livre premier*, pag. 274, 275, 276, 277. (*x*).

1598.

This Year, in *April*, the famous Edict of *Nants* was made, and declared to be *perpetual*, and *irrevocable* by *Henry* IV. and was publiſhed in Parliament *February* 15. 1599. He was inclined to reward the Fidelity of his Proteſtant Subjects, who had powerfully ſupported his Claim, when the Papiſts in *France* formed a League, ſupported by the Pope and the King of *Spain*, to exclude him from the Crown; and he found it neceſſary alſo for reſtoring Tranquillity to the Kingdom. By this Edict the Proteſtants enjoyed free Liberty of Conſcience, and public Churches, free Acceſs to all Places of Honour and Dignity, great Sums of Money to pay off their Troops, and an hundred ſtrong Places, as Pledges of their future

(*u*) *Thuan*: Hiſt. Lib. 53. § 2, & 4. *Great Britain*'s Memorial againſt the Pretender and Popery. (*w*) Q. Syn. Vol. I. p. 60. Hiſtorical Regiſter of the Reformation, p. 3. (*x*) The ſurprizing Computation is ſpecified in Q. Syn. Vol. I. p. 59, 60.

future Security, and certain Funds were ſettled to maintain both their Preachers and Garriſons. This Edict was re-enacted, and confirmed by *Lewis* XIII. tho' many were the Violations of it in his Reign, and *Lewis* XIV. (who at laſt revoked it) as *perpetual*, on their reſpective Acceſſions to the Throne (*y*).

1655.

In a Letter wrote by *Lewis* XIV. to *Oliver Cromwel*, when Protector, he expreſſes in the ſtrongeſt Terms the Fidelity of his Proteſtant Subjects, as follows,——"*Having alſo Cauſe to ap-*
"*plaud their Fidelity, and Zeal for my Service? They, on their*
"*Parts, omit no Occaſion to give me Proof thereof, even beyond*
"*all that can be imagined, and contribute in all Things to the*
"*Welfare, and Advantage of my Armies* (*x*)."

1659.

This Year the Proteſtant Clergy held their twenty-ninth *National Synod* within the Space of one hundred Years, in the Town of *Loudun*, by *Lewis* XIVth's Permiſſion, and this proved their laſt. (The Number of Proteſtants in this Reign in *France*, were computed at two Millions.) See the Acts of this National Synod at large, *Quick*'s Synods, Vol. II. p. 501, *& ſeq.*

1681.

Lewis XIV. publiſhed an Edict declaring the Children of the Reformed capable Judges in Matters relating to their Religion, *at ſeven Years of Age*—Upon this followed a cruel Perſecution, endeavouring to force Children to turn Catholics. Vid. *Laval*'s Hiſt. Vol. IV. p. 1143, *& ſeq.*

1683.

The holy and venerable Divine, Monſieur *Homel*, Paſtor of the Church of *Vivarets*, and for ſome Time at *Seyen*, aged (according to *Laval*) 71, was broken alive on the Wheel at *Tournon*. He received forty Blows of the Iron Bar, and was left a long Time under Torments before his inhuman Perſecutors would give him the *Coup de grace*, as they call the laſt Blow on the Breaſt. Before Execution, he had ſaid, "I count myſelf hap-
"py that I can die in my Maſter's Quarrel. What! would my
"gracious Redeemer deſcend from Heaven unto Earth, that I
"might be lifted up from Earth to Heaven? Would he un-
"dergo

(*y*) Hiſt. of *Lewis* XIV. Vol. I. p. 228, 229. (*x*) *Laval*'s Hiſtory of the Reformation, *&c.* Vol. IV. p. 1057, 1058. This Letter to be ſeen at large in *Moreland*'s Hiſtory of the Evangelical Churches, Book IV. chap. IV. *Oliver Cromwell* had wrote to *Lewis* in Behalf of the Proteſtants that inhabited *Lucerna*, *Angrognia*, *&c.* with a deep Senſe of their Miſeries; giving him to underſtand he was informed, that the Maſſacres, &c. in that Part of the Duke of *Savoy*'s Dominions, had been partly acted by ſome of his Troops.—Both the Letters are at length in *Moreland*, as alſo the ſeveral pathetic Letters in Favour of the Perſecuted in *Piedmont*, ſent by *Cromwell* to Proteſtant Princes, and Account of the Encouragement he gave to Collections made through *England* and *Wales* for thoſe poor Proteſtants, which amounted to £. 38097 7s. 3d. of which Sum himſelf gave 2000£. *Moreland*, B. IV. chap. V.

" dergo an ignominious Death, that I might be poſſeſſed of a " moſt bleſſed Life? Verily, if after all this to prolong a frail " and miſerable Life, I ſhould loſe that which is everlaſting, ſhould " I not be a moſt ungrateful Wretch unto my God, and a moſt " cruel Enemy to my own Happineſs? No! no! the Dye is caſt; " I am immoveable in my Reſolution; [his Life was offered him " if he would turn Papiſt] I breathe after that Hour. O! when " will that good Hour come!" Juſt before his Martyrdom, he diſcourſed largely, and ſaid, " *Jeſus Chriſt* hath rendered plenary " Satisfaction to his Father's Juſtice for my Sins, and not only " for mine, but for all theirs alſo who ſhall have recourſe to him " by Faith, as I now do. He upholds and ſupports me by his " *Holy Spirit*, and aſſureth my Soul of Pardon of all her Sins. " This *divine Spirit* doth fortify me, and will give me Strength " to endure my Torments conſtantly."——" I caſt myſelf upon " the *Merits of the Death and Paſſion of Jeſus Chriſt*, I cling " faſt unto him my only Saviour and Redeemer."—Theſe *glorious Doctrines* are recommended to us by the Experience of many bleſſed Martyrs—God indeed filled him with the Conſolations of his Spirit, inſomuch that when the Bones of his Arms and Legs were broken on the Wheel (on the firſt Blow he cryed out, but not for any after Blow) being aſked whether he would die a *Roman Catholic*, he addreſſed himſelf to his Judges, and ſaid, " How my Lords? &c.—Courage! Courage! O my Soul! thou " ſhalt preſently enjoy the Delights of Heaven; and as for Thee " O my poor Body, thou ſhalt be reduced to Duſt, but it is " that thou mayeſt be raiſed again a Spiritual Body. Thou ſhalt " ſee Things that never entered into the Heart of Man, and " which are in this Life impoſſible to be conceived (*a*)." *

1685.

After many fair Declarations of *Lewis* XIV. that the Edicts in favour of the Reformed ſhould be enjoyed by them *in their full Extent*, and a Letter to this Purpoſe, wrote by him to the Prince Elector Duke of *Brandenburgh*; this Year he revoked the Edict of *Nantes* and *Niſmes*, " which was followed with ſuch horrible " Cruelties, and new invented Methods of Converſion, *Dra-* " *gooning*, *&c.* that the execrable Violences are not to be men- " tioned amongſt mere Men, without the greateſt Horror ima- " ginable." [Hiſt. of *France*, Vol. II. p. 1058.] The Proteſtant Miniſters

(*a*) *Quick*'s Icones ſacræ Gallicanæ, Vol. II. MSS. Life of Mr. *Homel*, and Synodicon, Vol. I. p. 194. & *ſeq.* Vol. II. p. 596.

* This ſingle Inſtance of holy Fortitude under the ſevereſt Treatment from Men for faithful Adherence to the Bleſſed Redeemer, it is hoped will excite to a Deſire to be acquainted more with the Hiſtory of ſuch Saints: The *French Book of Martyrs*, wrote by *Monſieur Bennoit*, will afford a large Catalogue. Theſe ANNALS only preſent the Reader with a ſmall Sample out of larger Repoſitories.

niſters were all baniſhed the Kingdom, and their Churches levelled to the Ground; above five hundred thouſand Families were plundered, (ſays the great and excellent Monſieur *Claude*, Miniſter at *Paris*, in his Book, intituled *Complaints of the Proteſtants in France*, p. 189. a Book that deſerves a Place in every Family in *England*) and one hundred and fifty thouſand Proteſtants were forced out of their native Land, and made Refugees (*b*). The Proteſtants were ſo reduced, that their Popiſh Enemies boaſted, that the Name of *Proteſtant* ſhould be never more heard in *France*. Seven Kinds of violent Perſecutions were on foot at once againſt them (*c*).

1686.

A Declaration of the 1ſt of *July* this year forbad all religious Aſſemblies, beſides the Roman Catholics, on Pain of Death, and this was followed with many private Maſſacres (*Lewis* XIV. had conſented to a general Maſſacre to have been executed on a certain Day in the Year 1684. if we credit the Writer of the Life of Father *La Chaize*, and this profligate Jeſuit *La Chaize* was the Perſon that gained his Conſent) the Troops fired upon the Aſſemblies, and had Orders to hang five or ſix of the moſt Guilty upon the Spot, and to bring the reſt Priſoners. *Laval*, Vol. IV. Append. p. 86, 87.

1689.

A new Declaration was iſſued out, ordering not only the Troops, but the Peaſants, and every one to fire upon thoſe who ſhould aſſemble for religious Worſhip. *Laval* aſſerts, that by theſe means they have maſſacred, at ſeveral Times and Places, from the Year 1685 to the Year 1715, when *Lewis* XIV. died, above 8000 People; and adds, a great Number of all Ranks, Sex and Age, ſuffered Death by the Hands of the common Executioner, and this to the Amount of Thouſands, who might have redeemed their Lives, every one of them, if they would have loſt their Conſciences, and renounced their Religion. Vid. *Laval*, Vol. IV. Append. p. 89.

1696.

King *William* having recommended to his Parliament the diſtreſſed Proteſtants driven from their Country by *Lewis* XIV. 15000 *l. Sterling per ann.* was voted for their Subſiſtence, 3000 of which was allotted for the exiled Miniſters, and 12000 for the reſt of the Refugees. Many of theſe had their Wants greatly increaſed by the Loſs of Huſbands, Fathers, Brothers, and other Relations, who to the Number of upwards of 7000 were ſlain, or died of Sickneſs, in the Wars for the Reduction of *Ireland* in King *William*'s Reign. Vid. *Oldmixon* Hiſt. Vol. II. p. 140. and Preface to the Complaints of the Proteſtants of *France*.

(*b*) Vid. Preface to the Complaints of the Proteſtants in *France*. (*c*) Vid. *Laval*'s Hiſtory of the Reformation in *France*, Vol. IV. Appendix.

1698.

From among the many Thouſands that were executed for Religion's Sake after the Revocation of the Edict of *Nantes*, to the Death of *Lewis* XIV. we ſhall only ſingle out the Martyrdom of that thrice eminent Miniſter of the Lord Jeſus, Mr. *Claudius Brouſſon*, born at *Niſmes*, who was brought up to the Law, and took his Degree of Advocate (or Counſellor) but wholly devoted himſelf to the Miniſtry, after all the Paſtors were baniſhed from *France*; he laboured *more abundantly*, preaching in Deſerts, &c. than perhaps can be equalled: when he could not preach he wrote and diſperſed Pieces for the Inſtruction and Conſolation of the Saints; ſeveral of his Works are in Print. He was long diligently ſought for by Popiſh Perſecutors, but the Lord ſecured him from their Attempts till this Year, when he was taken, condemned to the Rack to ſuffer both Tortures ordinary and extraordinary, and afterward to be broken on the Wheel. He finiſhed his Warfare in a moſt illuſtrious Manner through Grace. Vid. *Turner's* compleat Hiſt. of moſt remarkable Providences, Ch. cl. and *Quick's* Icones, &c.

1715.

Before the Death of this great Perſecutor, *Lewis* XIV. the Proteſtants appeared near as numerous as ever, but were conſtrained to hold their religious Aſſemblies in Caves and Woods, where they were fartheſt removed from Obſervation.

1724.

During the Minority of *Lewis* XV. the Duke of *Orleans* being Regent, the Government was more favourable to them; but the Adminiſtration falling into the Hands of a Cardinal devoted to the *Jeſuits*, by their Influence a new Declaration was iſſued, which, under a Shew of Mitigation, contains in it whatever was moſt ſevere in *Lewis* XIVth's Edicts (*d*). This Year the Proteſtants of *Thorn* in the Kingdom of *Poland*, felt the dreadful Effects of Popiſh Injuſtice and Cruelty. Vid. *Oldmixon*, Hiſt Vol. II. p. 756.

1743.

A conſiderable Number of Proteſtants aſſembled for Divine Worſhip in *Languedoc*, thinking themſelves bound in Conſcience to profeſs openly their heavenly Religion. They were followed in the other Provinces, and for ſome time tolerated (*e*).

1744.

Thoſe of *Dauphine* followed their Example, purſuant to a Decree of their Synod held the 7th of *May*. In *Auguſt* they went oftener, and in much greater Numbers, the *French* Court condeſcended

(*d*) See this Edict at large, with Obſervations thereon, in *Laval's* Hiſt. Vol. IV. Appendix, who adds, "Not one Year paſſes, without ſome Inſtances either of ſome that "have been hanged, or ſent to the Gallies, *&c.* for their Religion; and laſt Year "[this Book was publiſhed 1741] no leſs than thirty-five Men and Women were "ſome of thoſe Ways treated." (*e*) *Popery always the ſame*, p. 18.

deſcended to flatter the Proteſtants with Hopes of Indulgence; being engaged in War, it feared the Proteſtants ſhould ſide with the Enemy; in theſe Meetings they ſolemnized a great Number of Marriages and Chriſtenings. A National Synod was held from *Auguſt* 11. to the 21ſt of this Year in the Deſert in the *Lower Languedoc*, and another in the Deſert in *Cevennes*, *September* 11. to the 18th of the ſame Month. Theſe Things provoked the Popiſh Prieſts and a hot Perſecution was begun (*f*).

1745.

On the 1ſt of *February Lewis* XV. publiſhed his Ordonnance againſt the Proteſtants, enforcing the former Edicts, and making it immediate Death to the Miniſter that officiates, and perpetual Impriſonment for the Women, and Gallies for the Men, who have been preſent at the Meetings. The Reverend Mr. *Rolland* narrowly eſcaped the Perſecutors Hands, being adviſed of his Danger by one *Paul Achard*, who for his Friendſhip was condemned to have his Shoulder branded (G. A. L. ſtamped with a hot Iron on the right Shoulder) and to be Galley-ſlave for Life. On *Feb.* 17. *Stephen Arnand* having taught ſome young People to ſing in Tune *David*'s Pſalms, was condemned to be branded with a hot Iron on the Shoulder, and to be ſet in the Pillory: having found upon him a New Teſtament and Book of Pſalms, they hung theſe about his Neck while in the Pillory. See *Popery always the ſame*, p. 26, 30, 76, 77.

This Year the Reverend Mr. *James Rogers*, aged 80 Years, after ſerving the Churches of our Lord Jeſus with indefatigable Zeal for thirty Years, died a glorious Martyr for the Cauſe, and ſaid, in the Hearing of ſome Proteſtants confined in Priſon with him, *The happy Day was come, wherein he was to ſeal with his own Blood the grand Truths which he had preached to them; and exhorted them to be ſtedfaſt and immoveable in the Religion which, by the Grace of God, they had hitherto profeſſed.* As he was carried to the Place of Execution he repeated with a loud Voice the LIſt. Pſalm. So much Mildneſs and Serenity appeared in his Countenance, that the Papiſts themſelves of the better Sort, could not help crying; and even two Jeſuits, appointed to attend him, paſſed great Encomiums upon him. He was hanged on the Piazza of *Dubrueil* in *Grenoble*, and after his Body had hung twenty-four Hours, it was taken down, and thrown into the River *Iſere*, which runs through the Town. [Vid. *ut ſupra.*] At the Beginning of this Year *Lewis Ranc*, a Proteſtant Miniſter in *Dauphine*, died a Martyr alſo, being firſt hanged, and then beheaded; his Head was ſtuck on a Poſt in the Highway, and the Corpſe was dragged thro' the Street, and they forced a young Proteſtant to help the Hangman in this Work, till they left it in a common Shore. Popery, *&c.* p. 29. and Hiſtor. Mem. p. 62.

(*f*) Popery always the ſame, p. 19. and Hiſtorical Memorial, p.

March the 17th, two Troops of Dragoons came ſuddenly upon a religious Aſſembly near *Mazamet*, and fired upon the People and wounded ſeveral: After the ſame manner another Aſſembly was treated, *Nov.* 21. in the ſame Year.

1746.

The reverend Mr. *Deſubas* died a glorious Martyr in the ſame bleſſed Cauſe, aged 26, on the 1ſt of *February* this Year: He ſhewed to the laſt Moment, as his two Brethren above had alſo done, ſo much Fortitude and Piety, that all the Spectators, Proteſtants and Papiſts, ſhed Tears: But his Diſcourſe was prevented, by Drums beating aloud, a uſual Cuſtom when any Proteſtant, and chiefly a Miniſter, is martyred in *France* (*g*). Mr. *Rochelle*, the Maſter of the Houſe in which Mr. *Deſubas* was taken, was condemned to the Gallies for Life, and had all his Goods and Effects confiſcated.

1747.

On the 25th of *April* in the Night, divers Diſorders and Murders were committed at *La Javeliere*, &c. by the Horſemen of the Marſhalſeas of, &c. The poor People were ſo terrified that they forſook their Houſes, left their Fabricks of Stuffs, &c. and lay in the Fields without Shelter. Hiſt. Mem. p. 68, 69.

1748.

On the 8th of *September* a Detachment of Soldiers beſet and broke up a religious Aſſembly in the Neighbourhood of St. *Ambroiſe*, and wounded ſeveral Perſons.

1749.

June 9th, A Detachment of Dragoons ruſhed upon another Aſſembly, diſperſed the Congregation, fired many Vollies after them, and took ſeveral of them Priſoners; and in *November* 1750, another Meeting was aſſembled in like Manner, and 300 made Priſoners, of whom many were afterwards condemned to the Gallies, and the reſt to Impriſonment, and other Penalties (*h*).

1750.

The *French* King publiſhed an Ordonnance at *Verſailles*, *January* 17, willing that former Edicts againſt the Proteſtants, and particularly that of 1724, ſhould be executed, and enjoining Officers and Judges to attend diligently to their Execution.

1751.

The 28th of *March*, being Lord's Day, a Detachment of Soldiers fell upon a religious Aſſembly of Proteſtants, who fled, but fifteen were taken: The Parents and Friends of the Priſoners came in the moſt ſubmiſſive Manner to beg the Officer to let them go, but they were fired on, three killed on the Spot, and a great

(*g*) Vid. Hiſtorical Memorial, p. 63, 64. Popery always the ſame, p. 48. *&c. ſeq.* Several other Miniſters have been executed in Effigy. *Vid. ut ſupra.* (*h*) Hiſtorical Memorial of the moſt remarkable Proceedings againſt the Proteſtants, *&c.* p. 57, 58.

a great Number were wounded, who died ſome Days after. *Hiſtor. Mem.* p. 69.

Letter from *Rotterdam*, *June* 29, 1751. ſays, ſome affirm that one third Part, others one half of the Inhabitants in the South of *France* are Proteſtants.——The Power of Religion is pretty vigorous among them, and *eſpecially in thoſe Places that are moſt harraſſed with the Perſecution.* In a Letter from the ſame Hand, dated *October* 26, 1751. The Perſecution is now very hot againſt them in the *Upper* and *Lower Languedoc*, where are ſuppoſed to be near 300,000 Proteſtants. A conſiderable Number about four Months ſince met in a Wood for Divine Worſhip, and were ſurrounded by Dragoons, who fired on them, whereby ſeveral were killed on the Spot, and thoſe who were taken were ſent to Priſon, or the Galleys.

1752.

By a Letter from a Proteſtant Gentleman in *Languedoc*, dated *April* 17, it appears the Perſecution is very violent. He writes, "The Perſecution is ſo induſtriouſly kindled againſt us thro' the "Kingdom, that we are in continual Dread of the Miſery that "the next Moment may bring upon us." He relates the Martyrdom of Mr. *Francis Benezet*, who was deſirous to be admitted a Miniſter in the *Lower Cevennes*, but was arreſted by a Party of Dragoons, and hanged the 27th of *March*: "He died with the "moſt reſign'd, pious and edifying Diſpoſitions; ſo that the Exe-"cutioner himſelf could not help ſaying, *That he did not hang a* "*Man, but an Angel.*" In another Letter of *May* 10th, 1752, we are informed, that Mr. *Flechier*, Miniſter in the *Lower Languedoc*, was arreſted by Dragoons on the 17th of *March*, and Mr. *Benezet* being led to Execution by his Priſon Window, he cried out to him, "*Be ſtout, my Brother, you have but one Step* "*to Heaven; fight to the End the good Fight, keep your Faith,* "*and you ſhall receive the Crown of Righteouſneſs which is pre-*"*pared for you—Sing a Pſalm.*"—Which the Martyr hearing, he began to ſing the 51ſt *Pſalm*, and being reproved by the Major of the Citadel, he told him with Reſolution, *Do your Duty, I do mine.* By a third Letter from *Languedoc*, dated *June* 24th, 1752, it is ſaid. "Our Affairs become more ſerious, and the Perſecution "is fiercer than ever. The Papiſts demand Abjuration from all "thoſe who have been married, or have had their Children bap-"tized in our religious Aſſemblies, upon Refuſal, the Mothers "are proclaimed Whores, and the Children Baſtards. Theſe "Barbarians ſeize on Fathers, Mothers and Children, and force "them into *Romiſh* Churches, violently beating them, *&c.*" This Writer obſerves, "Thoſe who have fled to avoid this barba-"rous Treatment, are now wandering from Place to Place, till "the *Charity of Mankind ſhall make a Collection in their Fa-*

"*vour*,

" *vour*, and enable them to retire into ſome foreign Country, " where they may procure Peace for their Souls (*i*).

A great Number of theſe have met with kind Reception in ſeveral Proteſtant States, and many of them have ſettled in *Ireland*, within ſix or eight Months paſt.

About the Month of *October*, thirty-five *French* Proteſtants endeavouring to fly their Country for Religion's Sake, fell into the Hands of the Soldiers, employed to prevent their Eſcape, before they could reach *Geneva*, and were carried Priſoners to *Niſmes*.

About the End of *November*, ſeveral, that by a kind Providence had eſcaped, arrived in *England*, among whom was a woman that had been ſentenced to Confinement for Life, for being preſent at ſome of the religious Aſſemblies, and with her came over the Perſon that aſſiſted her and others, in getting out of Priſon.

By Letter from abroad, dated *Nov.* 30. it appears that a religious Aſſembly was on the 9th of the ſaid Month fired on by ſome *French* Troops, and diſperſed by them, five of the Proteſtants were taken Priſoners, but (bleſſed be God, who has the Hearts of all Men in his Hand!) were afterwards releaſed.

By Letter dated *Dec.* 5. there is information that the Governor of *Languedoc* had told a Popiſh Gentleman, that the Court was diſpoſed to favour the Proteſtants, but the private oppoſition of the Biſhops prevented it. This Gentleman was commiſſioned by the Governor to ſpeak to the Heads of the Proteſtants, in order to know what they deſired. Whereupon the chief of them met at *Niſmes* and drew up a Memorial; the chief of the articles of which were,

1. That the Gally-ſlaves and Priſoners ſhould be releaſed.

2. That the young People confined in Seminaries or Convents ſhould be releaſed.

3. That their Marriages and Baptiſms be valid, and regiſtered in the civil courts.

4. That the ſame ſhould be obſerved in time to come.

5. That the Clauſe inſerted by Notaries in Marriage Contracts; viz. *That the Marriage ſhall be ſolemniſed in a Roman Catholic Church*, be ſuppreſſed.

6. To celebrate Divine Service, if not in Temples, at leaſt in private Houſes at ſome Diſtance from Towns and Burroughs.

7. To have a ſufficient Number of Clergymen who dare to ſhew themſelves, and perform their Functions openly.

8. That they may have the Liberty to ſell their Eſtates, without an expreſs Order or Leave.

9. That

(*i*) See three Letters at large in Appendix to Hiſtorical Memorial of the moſt remarkable Proceedings againſt the Proteſtants in *France*, from the Year 1744, to 1751.

9. That thoſe who are gone out of the Kingdom may have Liberty to return.

This Memorial was given to the Duke——— that he might preſent it to court. But they have no Account of its Succeſs.

To conclude the ſad DETAIL.

Liſts may be ſeen in *Hiſtorical Memorial* of twenty-nine Gentlemen degraded from their nobility the 6th of *November*, 1745. by the Parliament of *Grenoble:* fourteen ſentenced to Baniſhment by the ſame Parliament in 1745, 46: four to be whipt by the common Hangman: ſix Women ſentenced to be ſhaved by the Hangman, and to be confined, ſome for a Term of Years, and ſome for Life in the year 1746. Alſo Liſts of 144 Perſons condemned to the Galleys, of which Number 105 are for Life, and of theſe forty-ſix are Gentlemen, and two Knights of the Order of St. *Lewis*; five Perſons received Sentence of Death and were executed in Effigy; four Miniſters have been hanged, and nine in Effigy. *Hiſt. Mem.* p. 50. *& ſeq.*

The Brethren are yet filled with holy Zeal for the publick Worſhip of God according to their Conſciences, directed by his Word, and keep up their religious Aſſemblies to this Day, tho' all the Edicts ſtand in Force againſt them: They are not deterred from their Duty, though the above Author ſays, "The Inſtances of puniſhing Proteſtants on Account of their attending on "divine Worſhip, are ſo numerous, that he does not well know "where to begin the Account."——"I could, adds he, ſet out "a Liſt of above 600 Priſoners all taken up ſince 1744. in the "*Upper* and *Lower Languedoc*, *Cevennes*, &c. among whom "there are many Gentlemen, Barriſters, Phyſicians, &c. I "might produce another Liſt of upwards of 800 Perſons, ſentenced to divers Penalties, among whom there are more than "eighty Gentlemen, p. 41, 42."——Thus, becauſe Proteſtants will obey GOD rather than *Men*, becauſe they are zealous for the Honour of the *Lord Jeſus Chriſt*, Papiſts treat them as Sheep for the Slaughter.

Are theſe Things ſo?

1. Muſt not every *Britiſh* Proteſtant be abſolutely inexcuſable who does not *moſt heartily ſympathize with theſe Brethren in Bonds?* Should we not moſt fervently pray for them (*and for the Converſion of their Enemies*) every Perſon and Family apart, and unitedly in our Chriſtian Societies? Shall *we chant to the Sound of the Viol, drink Wine in Bowls, and anoint ourſelves with the chief Ointments, but not be grieved for the Affliction of JOSEPH?* GOD FORBID! Thus ſhall we be likely to fill up the Meaſure of our Iniquities, which, alas! (*heu tempora! heu mores! Periere mores, Jus, Decus, Fides!*) we have ſo much Reaſon to fear

fear is filling apace. Does not a ſolemn Day of Faſting and Humiliation become us?— Shall none be found among us weeping, and praying, *Spare thy People, O Lord, and give not thine Heritage to Reproach!*

" 'Tis thy own Son———
" O for his Sake attend our Cry,
" Shine on thy Churches leſt they die.
" Thy Church is in the *Deſert* now, *&c.*" Dr. *W. Pſ.* 80.

2. Muſt we not be inexcuſable, if we add not our *Charity* and *liberal Contributions* to our moſt *fervent Prayers?*——Let their Miſeries, and our Mercies (ſo long enjoyed, and forfeited) be weighed, and Gratitude to God, and Compaſſion to them, will make us ſeize this fair Opportunity of refreſhing the Bowels of the Saints. We know who has ſaid, *Verily, I ſay unto you, in as much as ye have done it unto one of the leaſt of theſe my Brethren, you have done it unto me.*———Divine Providence has invited us to this great and good Work, by inclining the Hearts of ſeveral Perſons of Rank and Credit to form themſelves into a Society for procuring Relief to theſe our ſuffering Brethren *(k)*.

3. Shall we not be inexcuſable if we are not awakened by all this to the *deepeſt Repentance* for our Sins, and the moſt *exalted Thankfulneſs*. Thankfulneſs for the Grace granted our Brethren in the Lord, that their Faith and Patience is ſo abundant, and for our continued Privileges as Proteſtants, *and brought more to prize and improve the Goſpel of the precious Redeemer?*—If we remain ſtupidly inſenſible of our dreadful Departures from the Lord, and our baſe Ingratitude for Goſpel-Light and Liberty, when he ſends us Meſſengers to remind us what he has done to *SHILOH*, [*Jer.* vii. 12, 13, 14, 15.] will he not ſay—*I will caſt you out of my Sight, and I will ſend a Famine in your Land, not a Famine of Bread, nor a Thirſt for Water, but of hearing the Words of the Lord. And they ſhall wander from Sea to Sea, and from the North even to the Eaſt; they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it.* [Amos viii. 11, 12.] Thus our Brethren are dealt with, and have been for near *ſeventy Years*. Moſt worthy our Regard it is, that they *ſunk*, when we *ſinking* were *raiſed up*: When *Lewis* XIV. demoliſhed all their Churches, *James* II. (as much under the Influence of *Jeſuits* as the former) drove like *Jehu*, to accompliſh the ſame here, and ſaid he would do it, or periſh in the Attempt; but how narrowly and gloriouſly were we ſaved? *But were we delivered to do all theſe Abominations which are done in the Midſt of us?*—

Alas!

(*k*) Theſe who are thus charitably diſpoſed, are, by publick Advertiſement, deſired to ſend their Contributions to Sir *Richard Hoare* and Company, in *Fleet-ſtreet*, or Sir *Joſeph* and Sir *Thomas Hankey*, in *Fenchurch-ſt eet*.

Alas! Does not this appear the ſhort, and true Character of our Nation! LOVERS OF PLEASURE MORE THAN LOVERS OF GOD: And this the moſt neceſſary Charge, eſpecially to our Youth, Hold Faith and a good Conſcience, which (i. e. a *good Conſcience*) ſome having put away, *concerning Faith have made Shipwreck*. Do we thus requite the Lord, O fooliſh People and unwiſe? Is he not thy Father that hath bought thee?—Has he not kept us as the Apple of his Eye?—How often, nay *how lately*, has he ſaved us from our Popiſh and moſt implacable Enemies, and our Churches in external Advantages yet flouriſh, while the *Gallican* is only to be found *in the Deſerts*? But were the *French* Proteſtants in *Lewis*'s Days, Sinners above all other Proteſtants? True it is, their Miniſters reminded them plainly in thoſe Days of the procuring Cauſes of God's Judgments,—"All Kind of WORLDLINESS, *Plays*, *Paſtimes*, *Cloth* "*of Silk and Gold*, &c. INDEVOTION, they deſpiſed GOD's "holy Word, Family-Duties, and Family-Prayer were neglect-"ed, or negligently performed." The *Lord's-Day* was greatly profaned by common Employments, viſiting, &c. ſo that in a Synod held at *Vivarets* about the Year 1682, or 83. they drew up, at the Motion of the bleſſed Martyr *Homel*, Articles of Reformation, of which this was one; "*That they ſhould moſt reli-*"*gioufly obſerve and ſanctify the Lord's Day, becauſe they were ful-*"*ly convinced that this* [the Violation of it] *was one of the moſt* "*daring Provocations, which had drawn down the fiery Indigna-*"*tion of GOD on the Churches.*" (*l*). But have we not in all theſe Things abounded? and may we not fear the Sentence is gone forth—*Except ye repent*, (*ſpeedily*) *ye ſhall all likewiſe periſh*? O think not it will be Time enough when we are in viſible Danger! They found it otherways: when their Ruin was haſtening they kept many Days of Humiliation, Faſting and Prayer, from early in the Morning till Night, vaſt Crowds attending, and Miniſters and People under very uncommon Impreſſions of godly Sorrow and Fear. But it was too late. O! guilty *Britons*, preſume not! Enquire into yourſelves, *before the Decree bring forth, before the fierce Anger of the Lord come upon you!*——*Commiſerate*, and *pray* for your Brethren, charitably relieve them, be thankful for Privileges, but *conſider* and *repent* for yourſelves alſo, or expect the Day of the Lord's Anger will come upon you.—Does not the *King of Kings and Lord of Lords*, who walketh in the Midſt of the Golden Candleſticks, call upon us by his dealing with our Brethren?—Does he not ſay? *Remember therefore from whence* Thou *art fallen, and repent, and do the*

(*l*) Vid. Paſtoral Letter from a Number of baniſhed Miniſters, after the Revocation of the Edict of *Nantes*, to their Flocks, intituled, "To our Brethren groaning under "the Captivity of *Babylon*." Quick's Syn. Vol. I. p. 157, and Quick's Icones Sac. Gall. Vol. II. Life of Mr. *Homel*.

first Works; or else I will come unto Thee *quickly, and will remove* Thy Candleſtick *out of his Place, except Thou repent.*

EXTRACTS *from the Memoirs of the Life and Death of the Reverend Mr.* SHOWER, p. 45—49.

MR. *Shower* was travelling in *France*, in the Year 1685, when the *French* King began in a more open Manner to break thro' the Edict of *Nantes*, and others his moſt ſolemn Engagements to his Proteſtant Subjects: "Thoſe flouriſhing Churches "were then declining apace; moſt unjuſt Incroachments were "gradually made upon them, and it was manifeſt to them a vio-"lent Storm was coming. The Miniſters of the famous Church "of *Charenton* * thought it their Duty to ſtir up themſelves, and "their People, to meet God, and in the Way of his Judgments "to wait on him: They kept many Days of Humiliation, Faſt-"ing and Prayer, and thoſe Days were ſpent in a very extraor-"dinary Manner: They began early in the Morning, and con-"tinued till Night; the Numbers that attended were vaſtly great, "and both Miniſters and People were under a very uncommon "Impreſſion of godly Sorrow and Fear. On one of theſe Occa-"ſions when Mr. *Shower* was preſent, towards the Cloſe of the "Day, an eminent Miniſter came up into the Pulpit, and in an "affectionate Diſcourſe ſet before them the Danger the Ark of "God was in among them, and in a very lively Manner deſcri-"bed the Excellency of that pure and undefiled Religion which "they profeſſed, and had ſo long enjoyed, and the dreadful Loſs "they ſhould ſuſtain, if their Church ſhould be left deſolate, and "the daily Oblation ceaſe. The Miniſter's Heart was ſo full, that "he could proceed no further; there were Floods of Tears ſhed "throughout the great Aſſembly, and an *univerſal Outcry*. After "a conſiderable Pauſe the Miniſter reaſſumed the awful Subject, "but was again interrupted by Exceſs of Sorrow; upon which he "turned his Diſcourſe into earneſt Prayer, and with wonderful "Enlargement and Fervour wreſtled with God for a lengthning "out of their Tranquillity, and then humbly confeſſing the Sins of "their Churches, acknowledged the Juſtice of God in whatſo-"ever he ſhould bring upon them, and by a very ſolemn Reſig-"nation laid them and all their Privileges at the Foot of God; "and

* *Charenton* is a Village near the Abbey of St. *Maur*, within two ſhort Leagues of *Paris*. *Henry* IV. granted the Proteſtants Letters Patents in the Year 1606, putting them in Poſſeſſion of it, for the free Exerciſe of their Religion, the *Pariſians* having complained to him of the Diſtance they were obliged to go to Worſhip: By Treaty they were not to exerciſe their Religion publickly within five Leagues of *Paris*. The King's Grant met with Oppoſition, but notwithſtanding the Church continued there till 1685. Vid Edict of *Nantes*, Vol. I. p. 419. *& ſeq.*

" and proceeded moſt earneſtly to beg, that if God ſaw it meet, " for his own Honour, to ſuffer the Carcaſſes of that Generation " to fall in the Wilderneſs, that yet he would revive his Work " in the next, that it might glorioufly appear to their Children; " to which the whole Congregation gave their Aſſent by a *loud* " *Amen.*"

The reverend Mr. *Tong*, Author of the Memoirs, adds, " This " Account I had from Mr. *Shower* himſelf; and, if I miſtake not, " he told me, this was one of the laſt of their public Solemnities " at *Charenton.* * ——The Thing they feared ſoon came upon " them, and thoſe famous Churches ſtill lie in their Ruins: That " Generation on whom this great Calamity firſt came is almoſt " worn out, and another is riſen up, waiting for the Return of " thoſe earneſt Prayers that were ſo many Years ago made for " them: And as we hope God will appoint them a ſet Time, and " remember them, and that the Number of Years is drawing to- " wards its Accompliſhment, it becomes all that love the *Lord* " *Jeſus Chriſt* in Sincerity, to join in Prayer with them, that " God would turn away his Anger from his holy Mountain, and " would cauſe his Face to ſhine upon his Sanctuary, which is de- " ſolate *for the Lord's Sake.*"

Thus all who read this are moſt fervently beſought to do, and to intreat that the Exiles, in the mean Time, may be made Bleſſings wherever they come, *walking worthy of the Lord:* That we may religiouſly improve our Privileges, the *Jews* may be converted, *Antichriſt* overthrown, and the *Lord* appear in his Glory, *building up* Zion.

The following QUOTATIONS *will diſcover the religious Temper of Proteſtants in* France *at this Day.*

" NOthing can be more affecting than the Complaints on " their being deprived of the free Exerciſe of their Religion; " nothing more fervent than their Wiſhes for having that *pre-* " *cious Liberty* reſtored unto them; nothing more heroick, " than the Courage of their Miniſters in theſe ſad Circum- " ſtances, as appears by ſeveral of their Letters: In a Word, " there can be no ſeverer Cenſure of the Lukewarmneſs of ma- " ny amongſt us in point of Devotion, than the unſhaken Zeal

* " I thought when I was at *Paris*, nothing in the World more delightful, " than to hear the Proteſtants that went by Water every Sunday Morning to *Cha-* " *renton*, ſinging Pſalms as they paſſed along in numerous Companies." Vid. Uni- verſal Dictionary on the Place.

" of theſe perſecuted Proteſtants. Would to GOD it could " ſhame our People into a ſerious and conſtant Practice of their " Duties towards their Maker."

We ſhall cloſe with two Examples of their holy Ardour, which ought to make us bluſh for ourſelves.

" Two young Ladies, the Daughters of Mr. *Combes* an At- " torney, being forced from their Father's Houſe, and carried " away to Confinement guarded by Soldiers, they addreſſed them- " ſelves from their Coach to all the Proteſtants they met.—*We* " *are going into Exile, and we go with Pleaſure. Do not deſpond;* " *let your Zeal continue the ſame for reſorting to our holy Aſſem-* " *blies; God Almighty will ſhew himſelf our Guardian and our* " *Deliverer.*"

" A Gentleman named *Rey*, a Lawyer of *Niſmes*, having " been confined about a Year, was releaſed out of the Citadel " of *Montpelier*, and urged by the Magiſtrates to promiſe he " would no more reſort to the Aſſemblies of the Proteſtants; " but he told them, he could be content to *remain in Jail*, up- " on Condition that he ſhould have leave to join every Sunday " with his Brethren, in the *Publick Worſhip of God*, and be " bound to ſurrender himſelf Priſoner the Day following; add- " ing, that if they ſcrupled taking his Word, he would give " them a legal Security *." —*Bleſſed be God for the Faith and Patience of the Saints in all their Tribulations!*

EXTRACTS *from a* LETTER *of a* French *Clergyman in the City of* London, *dated* February *laſt, to one in the Country, deſigned for the Information of the Compiler of theſe Annals.*——

" I Suppoſe your Friend (whom I will call ours, if he'll give " me leave) has read the hiſtorical memorial, publiſhed laſt " *September*, of which I furniſhed the Appendix. Another " might now be added, and it would be worth while. With " regard to the Galley-ſlaves. There have been ſome of them " ſo roughly treated, that not having been uſed to it, they have " ſunk under, and died. Others have been put in their Place. " I have by me a printed Account at length, of a Sentence given " the 15th of *April* laſt, by Monſieur *L'Eſcalopier*, Intendant of " *Montauban*, condemning *Peter Galan*, Book-keeper, and ſix " other Men, to ſerve as Slaves upon the King's Galleys during " Life, for having been preſent at an Aſſembly held in the " Night,

* Vid. Popery always the ſame, p. 33, 36, 37, 45, 46.—It is to be wiſhed that this valuable Piece, and *Hiſtorical Memorial*, &c. were digeſted into one Volume, leſt they being but Pamphlets ſhould be loſt.

" Night, betwixt the 2d and 3d of laſt *March*, in a very retired " Place, at ſome Miles Diſtance from *Montauban*; and ſome " Women (*nine in Number*) upon the ſame Account, have been " condemned to be ſhut up for ever in the Houſe of Correction " at *Cahors*, and all their Goods and Chattels confiſcated to the " King's Uſe. The Proteſtants within the Circle or Liberties " of *Montauban*, have been condemned to pay a Fine of 3000 " *French* Livres (about 150 *l.* Sterling) which afterwards was in- " creaſed, as I have been aſſured, to 60,000 ditto, or about " 3000 *l. Engliſh*, on Account of that Aſſembly. The ſaid As- " ſembly having been diſcovered, they ſent thither three Bri- " gades of Horſe, who falling upon theſe poor People, ſoon put " them to the Rout. Some were killed upon the Spot, amongſt " others, *Martha Arbus*, who was killed with a Muſket-ball. " The above ſixteen, who were taken, have all received their " Sentence.——In *Guienne*, two Daughters of Monſieur the Ba- " ron of *Viſcouſes* have been ſeized and put into a Nunnery. Se- " veral Perſons have likewiſe been impriſoned in *Poitou*. All " the Vexations exerciſed in *Languedoc* this laſt Year, the Flight " of a very great Number, which are ſaid to amount to upwards " of 10,000, the Interruption of Commerce, and other Incon- " veniencies, were perhaps the Occaſion of a Viſitation made in " this Province about the Months of *October* or *November* laſt, " by Monſieur *de Paulmy d'Argenſon*, accompanied by two other " Perſons of Diſtinction. They went into *Languedoc*, took In- " formations of all theſe Facts, viſited ſome of the Priſons, a- " mongſt others the Tower of *Conſtance*, ſituated in a marſhy " Place near the Sea, where there was a Number of Pro- " teſtant Women ſhut up, whoſe diſmal Fate particularly af- " fected the Heart of Monſieur *de Paulmy*, who promiſed them " that he would intereſt himſelf for their Deliverance, which " nevertheleſs has not yet happened. Nevertheleſs theſe Gentle- " men thought proper to cauſe the Perſecutions againſt the Pro- " teſtants to ceaſe; and even gave them Leave to ſet down their " Grievances in Writing, containing only Facts, and in few " Words. We have ſeen by way of Specimen, that which the " Town of *Ganges* drew up; and when they went away, they " promiſed to inform the Court of it. It looks as if this had " been done; for the Duke of ****, when he held the States " of *Languedoc*, gave the Proteſtants Leave to draw up their " Demands, provided they were not too conſiderable. They " were drawn up at *Niſmes*, as it is thought, and accompanied " with an accurate Memorial which Mr. *****, ***** " ***********, compoſed himſelf. The Demands, " conſiſting of nine Articles, have been, it is ſaid, communi-

" cated

" cated to the Court: * But what will be their Succeſs Nobody " can perfectly tell. In the mean time they enjoy ſome Reſpite " in *Languedoc*, becauſe, that as the laſt Expedition of the Per- " ſecutors, was to cauſe to be baptized and married over again, " thoſe who had already been ſo, by the Miniſters of the De- " ſert, the greateſt Part of the Proteſtants have yielded. The " Rigor uſed againſt them having been terrible; they have had " in ſome Families 10, 14, and even 18 Dragoons at a time, " quartered at Diſcretion upon them, who were guilty of inex- " preſſible Irregularities, and who at length cauſed their Bap- " tiſms and Marriages to be celebrated over again. Thoſe that " have yielded are left a little at quiet. But this obſerve, they " are reckoned to be Papiſts, and if hereafter they perform the " leaſt Act of Proteſtantiſm, or if their Children do not go to " the Popiſh Schools, or into the Convents, they will be purſued " as Relapſes, or Apoſtates, the Penalty of which is perpetual " Impriſonment or the Galleys, and Confiſcation of Goods. " However, the Aſſemblies which are held in different Places, " are not peaceable. The Miniſter of *Ganges* writes, that the " Proteſtants are ſiezed and put into Priſon, from whence they " cannot be got out without Difficulty. With reſpect to thoſe " who, in order to extricate themſelves from ſo many Perſecu- " tions, have endeavoured to eſcape out of the Kingdom; ſeve- " ral have ſucceeded, but others, and that by Hundreds at a " time, have been taken, plundered of every thing, and ſent " back again into their Country, without being able to recover " their Eſtates, and by theſe means reduced to the moſt terrible " Extremities. The Paſſages on the Side of *Swiſſerland*, of *Ge- " neva*, of *Franche Compte*, &c. are ſo well guarded, that it is " impoſſible any longer to get out that Way. They muſt, a- " gainſt their Wills, ſtay in a Country where they cannot work " out their own Salvation, according to the Light of their Con- " ſciences, but with aſtoniſhing Difficulties and perpetual A- " larms. The Number of thoſe that are in Priſon cannot be " reckoned; as to thoſe that are upon the Galleys †, there muſt " be above 60; and the Hardſhips which they go through, are " enough

* See the Articles referred to, p. 22, 23. above.

† " A *Galley* is a low decked Veſſel, generally from 120 to 132 Feet long, 18 " Feet broad, and 6 Feet deep. They are navigated by Oars, &c. and chiefly uſed " in the *Mediterranean* Sea. There were 40 *French* Galleys in that Sea in the " Year 1712, kept up in the Port of *Marſeilles*, and 11000 Slaves to row them; " the Slaves are chained to the Oars, their Shirts ſtripped down to the Waſte, ex- " poſed to all Weathers: They muſt ſtrike the Oars all together, or are ſeverely " handled. The Chains ſometimes gnaw them to the bone, and occaſion Gangreens. " There are ſix Galleys in the weſtern Ocean, in the *French* Port of *Rochfort*." The Slaves (excepting Proteſtants for their Religion) are notorious Malefactors, that having eſcaped the Sentence of Death, are condemned to this Puniſhment for a Time, or for Life.

" enough to make even ſuch as only hear the Recital of them to " ſhudder. With regard to ſuch as get into theſe Kingdoms, " generally ſpeaking, they come deſtitute of every thing, and, " having ſaved nothing but Body and Soul, they are in want " of Cloaths, Linen, a few Goods and Utenſils, and muſt " ſubmit to ſerve Apprenticeſhips, or work at hard Labour; " the greateſt Part not being able to go on, as being Strangers " here, with the Trades that they followed in their own Coun- " try: And as to the old People, they muſt be provided for by " Charity. Thoſe that are gone for *Ireland*, and their Num- " ber already exceeds 300, will find, it is hoped, ſome Em- " ployment there. As I have been employed to receive the " greateſt Part of the Exiles as they came to *London*, I know " better than others their Condition and their Wants. Thank " God, the Contributions which we have received from diffe- " rent Parts, have hitherto ſupplied them; and if any more " Emigrants come, we flatter ourſelves, that the good People of " this Kingdom will not ſhut up their Bowels of Compaſſion to " them."

A conſiderable Number have ſince arrrived in *England* and *Ireland*, and are expected to be dropping in continually. We have received later Intelligence, by which it appears, the Proteſtants in *Languedoc* have more Freedom, and enjoy more Opportunities for the Worſhip of God: But the Perſecution falls hard on the Reformed in *Santoign* and *Poitou* at this Time.—— It is moreover ſaid, that a Computation has been made of the Number of Proteſtants in *France*, to the Amount of 2,500,000, and that the loweſt Computation is 1,800,000.

May the Wrath of Man praiſe thee, O Lord, and the Remainder thereof do thou reſtrain.

The E N D.

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